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FORGING A NEW DESTINY

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THE NATIONAL DEMOCRATIC FRONT

NEW AMERICA

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Editor: Matt Malone

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The symbol which appears on the cover of **New America**, and all NDF publications is the Starcross. This emblem of American nationalism is derived from the ancient "sun-wheel" of our European ancestors' prehistory. As used today it represents strength and unity for all White Americans. The arrows on the four points portray dynamism and progress by our people, and the willingness to fight and defend our beliefs.

EDITORIAL

Forging A New Destiny

"...From lightening we will build a new country
On great anvils over the centuries
From sacrifices and hammer blows
Will will forge for ourselves a destiny of iron..."

--Legionary Hymn

These words were composed at the very height of the Legionary Movement in Rumania led by Corneliu Codreanu. During the 1930's he and his followers were set in a life and death struggle against the impending forces of Marxism, as well as the corruption of capitalism and alien materialism. It was an organization of fighters, and many, including Codreanu, died for their cause. Such sentiments are meant for activists and speak of selfless struggle for great political ideals. But how are such beliefs to be instilled in our people today?

The conscious American has access to magazines, newspapers, and journals which provide opinions on almost every viewpoint possible. Included are those which cover current events from a nationalist angle. However, while some publications deal with political and social issues in a way we understand, there is still something lacking. For the person who has a basic grasp of the fundamentals of nationalism, the rehashing of facts and simple reporting is not enough. One also needs an ideological foundation for his or her beliefs.

A person must not only understand what our policies on race, economics, government, education, social justice, and the environment are, but also the why of these policies. White Americans have a very rich past and a bold outlook on the future. These attitudes can impart the much needed idealistic force to today's struggle. The reason we cannot simply drone on and on about facts and scientific proof is that revolution is won by spirit and emotion. Obviously it is important to confront controversial issues truthfully and openly. We nationalists can easily argue down the liberal, race-mixer, or conservative, point for point, but the mass of Americans remain ignorant of our revelations. In the end it will only be because we give meaning and direction to our interpretation of history and politics that a revolutionary cadre will come into being. These activists will be concerned not only with what is wrong, but also what must be done and how. Spreading knowledge and truth will be important, but it should be linked with a sound platform of nationalist ideals and solutions.

If we told the average person what Jefferson, Lincoln, or Henry Ford's views on race and nation really were, they would simply be dumbfounded. The American today lives according to a cheap "patriotism" and a plastic lifestyle manufactured by Hollywood, the commercial press lords, and the political bosses. We shout empty slogans provided by the media and praise the degraded images of our foregathers as presented in our history books. The current System has played down, if not ignored, the real ideas of America'a White men and women.

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On Nationalism
Part I: Its Essence

by Gary Gallo

By the end of the 2nd century A.D. 1 million Romans controlled 120 million other peoples. How could this be? What was the source of Roman power? In the 13th century the Mongols numbered less than 2 million yet they conquered and for generations controlled China, Persia, Russia, Iraq and Syria plus a whole host of lesser countries whose populations were greater than Mongolia's. In the 1200's, China alone had a population of over 140 million. Later the Mongols conquered India and controlled it until the British arrived. How could 2 million Mongols have managed such feats?

The answer is nationalism. The success of the Romans and Mongols are just two examples of a phenomena that occurs in virtually every historical era-- a small people outfights and outperforms all of its larger competitors to dominate its circumstances rather than be dominated by them. It is this phenomena that fascinates most students of history yet it is amazing how few really understand it. It is this phenomena that excited the likes of Alexander, Caesar, Genghis and Napoleon and inspired them to attempt to replicate it with their own peoples. The essence of nationalism is the ability of a people to identify with the nation-- to see themselves as the nation and the nation as them. A country is a body of individuals who agree or "contract" for their mutual benefit, but a nation is one being in which the individuals are emotionally bonded to one another such that each is willing to sacrifice his own welfare and even life itself for the good of the whole. It is this unity and capacity for individual self-sacrifice that gives the nation its extraordinary power.

Napolean recognized the value of meritocracy in national leadership. Many of his Marshalls and officers came from France's lower and working classes. He saw ability as being more important than position or power in service to the nation.

IDENTITY

In the days of the Republic, Romans identified with Rome and they were willing to fight and die for it, whereas the Carthaginians, for example, were not so willing. Hannibal's military genius was so great that he was able to move freely throughout Italy for 16 years, defeating one Roman army after another. Yet he could not induce Rome to surrender, and his mercenary army was never strong enough to attack and take the city itself. Nor could he persuade Rome's assimilated provinces to defect. In the end Rome outlasted Hannibal, and Carthage was conquered. Was this because of Roman military genius? Hardly, the Romans fed one citizen army after another to Hannibal's fervent tactical imagination. No, it was Rome's national determination that prevailed despite its military ineptitude. Romans, patricians (nobles) and plebians (working class) alike, were willing to send their own sons to their deaths in battle after battle, campaign after campaign until the will of Carthage was broken. Not only were the Carthaginians not willing to send their owns sons to fight and die, but the wealthy oligarchs who ruled the Carthaginian republic became so jealous of Hannibal's success and growing power that they sought to undermine his operations in Italy by denying him supplies and mercenary reinforcements. In the end their unwillingness to sacrifice undid them as Rome eventually ground them into the dust and Carthage disappeared.

Within every people, except perhaps for Negroes who seem completely unable to cooperate with one another, there are contending individualistic and altruistic forces. In the true nation altruism prevails over individual self-seeking to such an extent that individualism seems to exist hardly at all. But it is always there and will rear its ugly head whenever the circumstances allow. The nature of the social order

and the quality of leadership determine which force shall predominate and to what extent. But once a people fall into the abyss of individualism it is very difficult for them to climb out. When people accept the premise that their own individual self-interest should be their paramount concern then it is not long before they begin to practice the worst sort of chicanery to get the upper hand, not long before they begin to flaunt the laws that do not work to their benefit; for after all if individual pleasure and prosperity are the ultimate goals then why should an individual be bound by societal conventions, especially if he can gain a competitive advantage by dispensing with them?

Alexander the Great united the squabbling Greek city states into a pan-Hellenic power based on amity and cooperation.

Both Mussolini and Mao attempted to build nationalism in their countries but both had very limited success, not for lack of intelligent and dedicated leadership, but because the cultures of their peoples were decidedly anti-nationalistic. Both the Italians and the Chinese are family-centered and cynical. These peoples have seen all too many demagogues who talk about the national interest only to breach their promises and exploit their power for their personal benefit once they gain office. The inherent altruism of the Chinese and Italians is channeled into loyalty to blood line-- to family. No one beyond the family is trusted. Both cultures are corrupt, and only generations of honest, competent, simple living, self-sacrificing leadership can transform such sick social orders into nations. The Italian experiment was ended prematurely by the Second World War, but the Chinese revolution is now in its second phase and may yet succeed. It was so much simpler for Napoleon and Hitler who took control of peoples who already identified with their nations and who saw sacrifice for the community as an honor. Corrupt societies view those who seek to serve their people as Don Quixotes, or as dupes of the ruling class, or as manipulators who are playing some subtle game. The people of such a society do not believe or trust the motives of the truly noble amongst them, which makes it extremely difficult for nationalists to rise to power. This is the situation we face in America-- our struggle will be analogous in form not to that of Napoleon or Hitler but to that of Mussolini or Mao. Or to put it another way, our greatest enemy is not the Jews, the Blacks, the Hispanics, the Soviets, etc., but rather it is us. If we are to defeat these peoples we must first purify ourselves by renouncing individualism and its Self-Interest Ethic and by destroying the White self-seekers who now control our society and shape its laws for their own benefit. We must preach **and practice** a philosophy of Service and Sacrifice-- service to our nation and sacrifice for our people. Only then can we hope to lead the White race out of the darkness of corruption to the light of nationalism.

IMAGE AND PRACTICE

The problem then is what do we preach as National Revolutionaries and how do we live it? We must create both a doctrine and a structure for American nationalism so that it can take root, grow and dominate. Every people must develop its own form of nationalism in accord with its character. Nationalist programs and forms cannot be transplanted from one country to another, however, we can and must learn the essential principles of nationalism from the great nations of the past. History demonstrates that only a people of one race, one culture and one language can form a great nation. Other peoples can be brought into and assimiliated into the nation but they must be similar racially and must be willing to adopt the culture and language of the nation, only then will they be seen as the same people, and only then will they see themselves as the same people. For example the Romans were able to assimilate the conquered peoples of Italy so successfully that they refused to abandon Rome even when occupied and offered independence by Hannibal. Rome had much less success in assimilating the peoples outside of Italy as they were just too different. The Mongols successfully assimilated the Turkish tribes of central Asia but drew the line there.

In order to act in unity a people must see itself as one being and so it must have an image of itself. Its self-image reflects its national character, i.e. what it is, but it also represents what it wants to become-- it establishes an ideal that the people seek to emulate. All nationalistic peoples are internally honest-- they despise fraud and hypocrisy. They love and respect their own kind and hate their enemies because they are passionate people; and love and hate are just different facets of the same force-- the force called passion. The are not cold fish who dispassionately calculate where their individual interest lies from moment to moment in a Machiavellian world. Rather, nationalists are simple and straightforward in their dealings with one another. Nationalists do not leave their fellow citizens in the lurch-- their love forbids it. A nationalist community is a people that sees itself as doing great things together-- it is a people with a sense of mission.

Beyond these things that all nationalistic peoples feel, each nation ascribes to itself a national character that is in basic accord with its racial and

cultural heritage, but which goes further to establish an ideal. The Romans saw themselves as an efficient people of extraordinary technical and engineering ability, and as a people of unequaled discipline and determination. The Mongols saw themselves as a people who were ferocious, imaginative and capable of enduring extreme physical hardship. The French under Napoleon saw themselves as daring and brilliant. Nationalist leaders focus on the best qualities of their people and raise them to an ideal which the people are encouraged to emulate. Does this mean that all Romans were efficient and determined, or that all Mongols were fierce and imaginative, or that all French were brilliant and daring? Obviously not, but the Romans, Mongols and French sought and over time did acquire these national characteristics. An individual must imagine himself playing a certain role before he can attain it, so it is as well for a people.

Under the nationalistic leadership of Ghengis Khan, the Mongols were able to take on opponents many times their size.

NATIONAL CONSCIOUSNESS

To build a great nation internal divisions must be overcome. The people must cease to identify with self, with family, with class, with region, with company, etc. Does this mean that the nation is at war with the individual, the family, the company, etc? No, all of these are essential building blocks of the nation and each serves the people in its own way and makes the nation stronger. It is the duty of the nation to nurture its individuals and to allow them the freedom to develop so that may contribute the most they have to give to their people. But if an individual seeks to develop so that he can better exploit others, then he is at war with the nation. The family is the school of the nation-- it is in the family that the individual learns morality. But if the family sees itself at odds with the society and recognizes no loyalty beyond itself, then it is at war with the nation. Class is essential to the organization of an efficient and powerful society. There must be workers and there must be managers-- there must be leaders and there must be followers. But when a class begins to see itself as sovereign, whether it be the managerial class or the working class it becomes the enemy of the nation. The people must identify with the nation above all things, and all subdivisions must serve the national interest or be destroyed.

Class-consciousness is the greatest enemy of nationalism, greater even than individualism. This is because almost everyone wants to identify with something greater than himself-- to live for some purpose beyound his own pleasure. A person will resort to individualism only when the society gives him nothing else to live for as is the case in present day America. But this force can be easily countered once we are in power as we will take advantage of the psychological need in man for greatness to build our nationalism. But identification with class can serve much the same purpose for many people, particularly when they live in class ghettos.

It was class struggle that destroyed nationalism in Rome and which made its fall to the barbarians inevitable despite the power and resources available to it to fight its enemies. In the days of the Republic the plebians twice declared general strikes and walked out of Rome threatening to found a new city upriver. On both occasions the patricians feigned to cave in to the plebian demands for more political power in order to get them back to work. But since the patricians maintained control of the machinery of the state through both position and money they were gradually able to shape the laws such that the plebians were made almost completely powerless. As the Roman Empire grew the plebians became increasing impoverished because slave labor was used to replace them. The patricians bought them off with the dole and state subsidized entertainments (bread and circuses) in order to prevent revolution. They also assassinated every leader who was genuinely interested in helping the plebians including Spurious Cassius, Spurious Maelius, Marcus Manlius, the Gracchi brothers, and Julius Caesar. Moreover, the patricians gradually released all plebians, except those in the colonies, from military service. Such service had been considered an honor in the days of the Punic Wars but later came to be regarded as an onerous burden because the plebians no longer identified with Rome and ceased to be willing to die for it. Corrupt, plutocratic leadership caused Rome to break down along class lines and finally to collapse before its disorganized enemies.

Hereditary class must be destroyed if nationalism is to survive in the long term. Selfless, self-sacrificing leadership plus a meritocratic social order are the keys to building the everlasting nation. In a nation where a worker can truly see his son as rising to a position of real leadership, class-consciousness will cease to exist. But this can only happen in a society where transfer between classes according to merit is the rule rather than the exception. This is the sort of nation that the National Democratic Front will build. How we will do it will be described in the succeeding parts of this series. ■

Lincoln and the Idea of Race

Our Nation's 16th President, Lincoln was also one of America's foremost racial thinkers.

Called by liberals and equalitarians the "Great Emancipator", Abraham Lincoln is supposedly the first American President to engage in the long running civil rights crusade. We are taught that he was one in the ranks of the pluralists who wanted Blacks free to mix with White Americans. Like so many other heroes of this nations's past, Lincoln has been co-opted by the multiracialists who desperately seek historical support for their misconceptions. He is only one among many whose words and ideas have been distorted and carefully readjusted as the System writes its own version of America's past, carefully avoiding the inherent racialism of many of our famous leaders and statesmen. You will be hard pressed to find Lincoln's remarks about Black inequality or the need for racial separation mentioned in the school books of today.

Prior to issuing the famed Emancipation Proclamation, which has since become a holy writ for the Establishment's policies, Lincoln stated, "...it is my purpose, upon the next meeting of Congress, to again recommend...the immediate or gradual abolishment of slavery...and that the effort to colonize persons of African descent with their consent upon this continent or elsewhere, with the previously obtained consent of the governments existing there, will be continued."(1) In Lincoln's mind Black freedom did not mean racial integration as he was entirely opposed to multiracialism.

LINCOLN'S EARLY EXPERIENCES

Abraham Lincoln spent his boyhood in the Southern state of Kentucky and was witness to the injustice and degradation brought about by the enslavement of Black people. Once, in 1847, while on a riverboat trip down the Mississippi with a friend, Lincoln attended a slave auction where he saw a Negro girl being offered for sale. To him the spectacle was so shameful it immediately aroused in him an "unconquerable hate" towards the institution of slavery. "If I ever get a chance to hit that thing," he swore as he walked away, "I'll hit it hard." Interestingly, Lincoln also recounted in his autobiography how he and a companion during their travels "were attacked by seven Negroes with the intent to kill and rob them" and how they were "hurt some in the melee, but succeeded in driving the Negroes from the boat." There was no doubting his sincerity in wanting to abolish the "peculiar institution", but similarly, he never abandoned his racial sensibilities built upon valuable direct experience.

Illinois in Lincoln's time was a Jim Crow state with laws that denied the Negro the vote and deprived him of equal status with Whites. Here, Lincoln spent most of his years of manhood, among people who had migrated from slave country farther south. He naturally shared in the feelings of his neighbors who despised slavery and viewed the Negro as a threat to their livelihoods. Lincoln maintained these sentiments in later political life as he was torn between the need for Black freedom and the racial implications which would follow.

Contrary to the current historical line, he was never an abolitionist in the conventional sense, and was very cautious when it came to the issue of disbanding the slave practice. During Lincoln's stand against the 1837 resolutions of the Illinois Legislature, he actually took a position against both sides of the controversy. Slavery was wrong he held, but he also contended that "the promulgation of abolition doctrines tends rather to increase than to abate its evils."

During his term in Congress he proposed a bill of the abolition of slavery in the District of Columbia, which called for gradual emancipation, with payment to owners. Nevertheless, it was not to go into effect unless approved by the "free white citizens" of Washington. Concerning his remarks on slavery during the 1850's, it must be realized Lincoln always opposed the spread of the institution into new territories, however, he did not advocate its destruction in the Southern states. His emphasis was upon "keeping the territories free for the settlement of free laborers." Lincoln resisted the aggressive pro-slavery forces because of his concern for the welfare of the White working man. As a man who believed in justice for all,

he was not blinded by the sentimentality which afflicted the likes of Harriet Beecher Stowe, author of **Uncle Tom's Cabin.**

As early as 1854 Lincoln asked in a speech referring to Black and White separateness: "What next? Free them, and make them politically and socially our equals? My own feelings will not admit of this... We cannot, then, make them equals."(2) Perhaps Lincoln's most telling racial sentiments were expressed during his long running debates with Stephen Douglas in 1858. Douglas, a Southern Democratic candidate for the U.S. Senate accused Lincoln's anti-slavery stance of preaching the breakdown of racial separation. In a counter to such illogical rhetoric before an audience in Ottawa, Ohio, Lincoln explained "there is such a physical difference between the two [races] which, in my judgement, will probably forever forbid their living together upon the footing of perfect equality; and inasmuch as it becomes a necessity that there must be a difference, I, as well as Judge Douglas, am in favor of the race to which I belong as having the superior position."(3)

Lincoln unabashedly attacked slavery for what it was, the ultimate form of race-mixing. In 1857 the famous Dred Scott case was argued before the U.S. Supreme Court and this only furthered tensions between North and South without resolve. Scott was a Black man from a free territory pleading for emancipation, but according to the judgment passed, he instead remained in servitude because he was born a slave. Lincoln pointed out if the Republicans had had their way in the case "the chance of these black girls (daughters of Dred Scott) ever mixing with that of white people would have been diminished...". Pointing his accusing finger at his opponent, he went on to say: "Judge Douglas is delighted to have (Blacks) decided to be slaves... and thus left subject to the forced concubinage of their masters, and liable to become mothers of mulattos in spite of themselves; the very state of case that produces nine-tenths of all mulattos-- the mixing of blood in the nation."(4)

SLAVERY VS. COLONIZATION

Lincoln regarded it a "self-evident truth" that the continuance of slavery would lead to further racial miscegnation and mongrelization. In words too harsh for the history books Abraham Lincoln felt that there was "a natural disgust in the minds of nearly all white people at the idea of an indiscriminate amalgamation of the white and black races...".(5) Just because he preached an end to Black slavery did not mean Lincoln and others wanted to "vote, eat, and sleep, and marry with Negroes..."Not wanting a Black woman for a slave did not preclude having her for a wife. "I need not have her for either, I can just leave her alone."(6)

Separation of the races was the best preventive of any unnatural mixing. Lincoln firmly believed an end to slavery would greatly facilitate this. In 1850 there were 405,700 mulattos, or mixed blooded people, in America.(7) Very few of these were offspring of Whites and free Blacks, for nearly all had come from Black slaves and White masters. Lincoln bluntly revealed the root of the problem when he said "that Virginia has more mulattos than all the Northern states." In such slave-hating states as New Hampshire the progeny of interracial couples was fewer than two hundred while in "the aristocratic state of Virginia" there "were 23,000 more [mulattos] than all the free states!"(8) By the end of the 1850's an immediate end to the Southern slavocracy was not in sight, however, Lincoln and others felt compelled to at least halt its spread in the new territories. In a speech in Springfield, Illionis, he said: "If White and Black people never get together in Kansas, they will never mix blood in Kansas."(9) This opposition to further race-mixing by any means, servitude or otherwise, remained the underlying theme of his beliefs.

It was his "personal wish that all men everywhere could be free...". While committed to freedom for Blacks, Lincoln also knew that upper class Southerners were maintaining an economy under which the poor Whites were forced to compete in unjust conditions against Negro labor in order to earn barely a subsistence living. Already the idea of removing Blacks from White American borders came to mind as a logical remedy. It was his plan to "reduce the supply of Black labor by colonizing the Black laborers out of the country...". This would in return "...increase the demand for, and the wages of, White labor."(10)

Even in the first years of independence many of the founding fathers, including Thomas Jefferson and John Adams voiced their approval of returning the Negro to his original soil. The great American nationalist, Henry Clay, had made the suggestion of "the ultimate redemption of the African race" thirty years before the Civil War. Lincoln expressed his belief in Clay's idea saying that "every succeeding year has added strength to the hope of its realization." At that time the number of Blacks still made such a plan feasible, and so separation "must be effected by colonization." Although the enterprise would be difficult Lincoln proclaimed: "Let us be brought to believe it is morally right, and at the same time favorable to... transfer the African to his native clime, and we shall find a way to do it however great the task may be."(11)

WAR AND RACIAL FREEDOM

In 1860, Abraham Lincoln became this nation's 16th president. Upon taking his oath of office he was already faced with the clouds of war brewing before him. Failure to deal with the Negro problem in a realistic and open-minded manner reached the point of catastrophe with the break up of the nation in 1861 when South Carolina led the Southern states in secession. Finally, on April 12, 1861, the storm let loose as the Confederate forces fired on the Union Fort Sumter. By playing with the sympathies of Whites on either side, radical abolitionists and despotic slaveholders alike created the apocalypse which was to envelope America for the five bloodiest years in its history. In the violence that followed nearly 1 million Whites would die and whole areas of this country would be laid to waste. Lincoln would resort to authoritarian, even dictatorial measures throughout the

war years to salvage a nation thrown into chaos by blind self-seekers and bleeding hearts.

At this point all that mattered was saving America and making it one country again. President Lincoln wrote Horace Greely, renowned and controversial editor of the **New York Tribune**: "I would save the Union. I would save it the shortest way under the Constitution. The sooner the national authority can be restored, the nearer the Union will be the Union as it was. If there would be those who would not save the Union unless they could at the same time save slavery, I do not agree with them. If there be those who would not save the Union unless they could at the same time destroy slavery, I do not agree with them. My paramount object in this struggle is to save the Union, and it is not either to save or destroy slavery. If I could save the Union without freeing any slave, I would do it... What I do about slavery and the colored race, I do because I believe it helps to save the Union...".(12),

THE COLONIAL IDEAL

While millions from both North and South were engaged in the titanic battle, our President still felt the need to pursue the Negro solution to its proper end. While desperately straining to preserve American unity, Lincoln's continued efforts at the same time towards colonization reveal just how paramount the race issue was, and is, to this country's survival. His first annual message, on December 3, 1861, included further agrument for the repatriation of freed Negroes provided by the government. Executive efforts were directed towards obtaining land upon which Black emigrants could settle and plans were devised for compensating the emancipation of slaves from their former owners. Lincoln managed to obtain appropriation from Congress with which he could begin the colonization program, and made an official request for a constitutional amendment to sustain the colonization process.

Lincoln, like many famous American statesmen, belonged to the American Colonization Society responsible for creating the nation of Liberia in Africa. Prior to the Civil War over 12,000 freed Black immigrants left the States to find their home in this republic set aside for the sole purpose of Negro colonization, which still exists today. Unfortunately, due to the new turn abolition had taken, coupled with growing resistance by Blacks in the North to repatriation, the Africa plan slowly faded into near non-existance. Lincoln, however, did not confine his colonial proposals to any particular place, for in addition to Africa he was also interested in the tropical portions of the Western Hemisphere. Plans were drawn up for the Chiriqui project which involved the establishment of Negro settlements in Chiriqui, Panama.

In the summer of 1862, the situation for the North was uncertain after Rebel victories at Bull Run and the Seven Day's Battle which ended Union General McClellan's Peninsular Campaign. Lincoln appealed to border state congressmen, assembling them on July 12, stating his ideals of emancipation and colonization. He said if the states would only act, the war would soon be over. Lincoln's plan for emancipation was to be gradual and accompanied by deportation of freed slaves. He then gave his solution to the slavery problem in five basic parts: First, the states themselves must emancipate the slaves, for in his opinion slavery was a "domestic" institution, the concern of states alone. Second, slaveowners must be paid for the chattels of which they were deprived. Third, the Federal government must share the financial burden by providing Federal bonds as grants-in-aid to the states. Fourth, the actual freeing of the slaves must not be hurried; the states must be given plenty of time, delaying the final freedom until as late as 1900 if they wished. Fifth, the freed Negroes must be shipped out of the country and colonized abroad, but they must be persuaded to go willingly. Lincoln hoped for cooperation in this final measure by Blacks who still advocated a new life in the Negro republics of Haiti or Liberia.

A month later, on August 14th, he invited a deputation of free Blacks to the White House urging colonization upon them while asking for volunteers. In probably one of his most famous and certainly most controversial discussions of the race issue he proclaimed: "Why... should the people of your race be colonized? You and we are different races. We have between us a broader difference than exists between any other two races. Whether it is right or wrong I need not discuss; but this physical difference is a great disadvantage to both of us, I think. Your race suffers very greatly, many of them, by living among us, while ours suffers from your presence. In a word we suffer on each side. If this is admitted, it affords a reason at least why we should be separated...".(13)

The President went on to explain his ideas on how the program would commence, but the visionary design

"I need not recount to you the effects upon the White men, growing out of the institution of slavery. See our present condition-- the country engaged in war-- our White men cutting one another's throat-- none knowing how far it will extend." The tragedy of capitalist exploitation resulted in nearly one million war dead and whole areas of the nation destroyed.

could not be realized unless the free Blacks cooperated. He appealed to them saying that "for the sake of your race you should sacrifice something of your present comfort for the purpose of being grand in that respect as the white people... If you will engage in the enterprise I will spend... the money entrusted to me [by Congress]".(14)

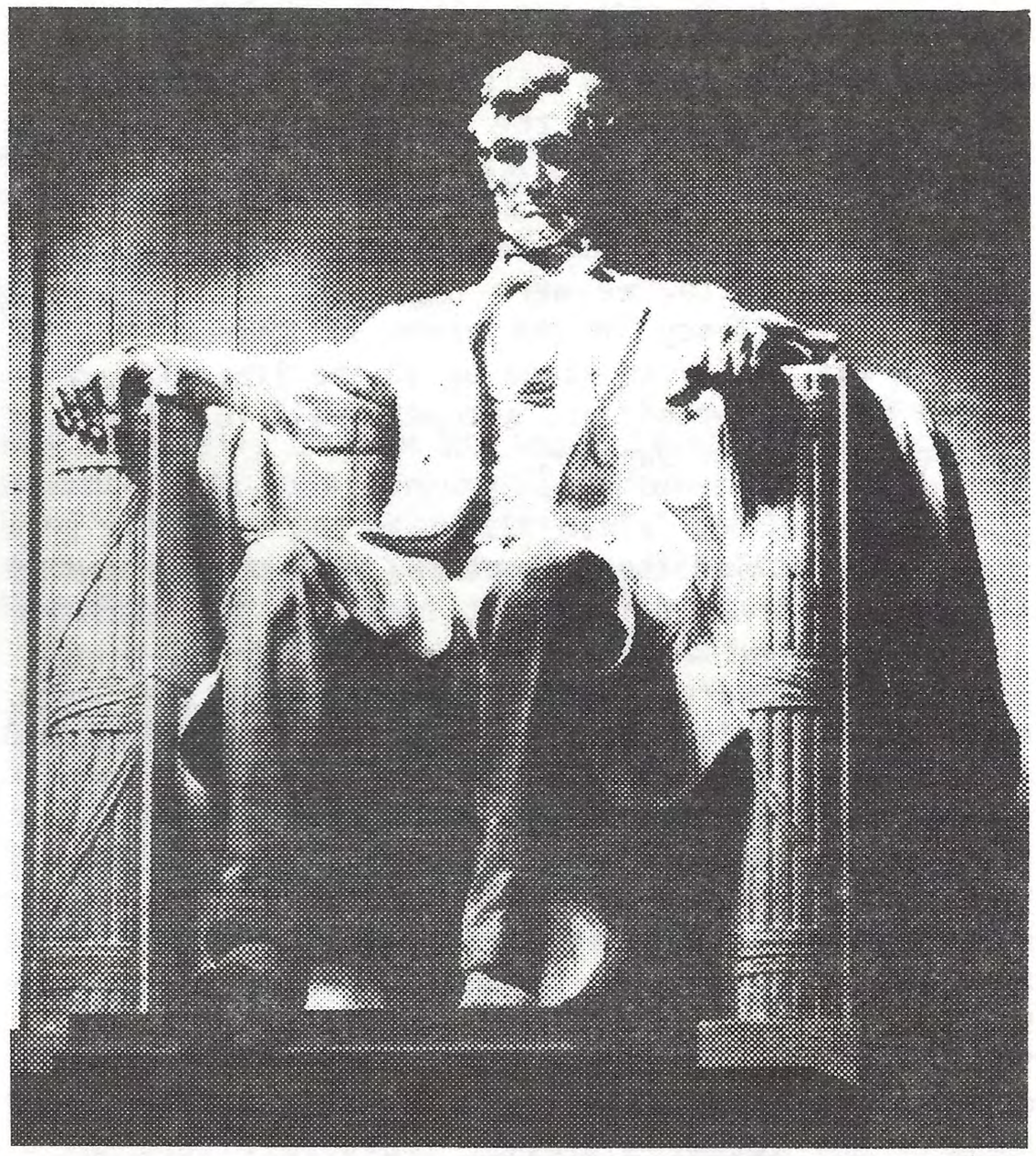
In order to carry out the plan he needed approval of Congress, the border slave states, and the leaders of the Negro race. Congress responded affirmatively, but without enthusiasm, indicating its willingness to vote the necessary funds. Unfortunately, none of the border politicians were won over by the scheme, and few Negroes could be persuaded to leave. By 1860 some 3.5 million Blacks lived in the South alone, and the Negro had been on this soil for almost as long as the White man. In view of these facts it was understandable that many Blacks should not wish to be repatriated. Creating a separate nation on the face of North America would be the only practical solution but this must not have seemed feasible in Lincoln's time. Nevertheless, as Richard M. Current in **The Lincoln Nobody Knows** asserted: "If in the summer of 1862 Lincoln had his way, the later history of this country would have been radically changed. For instance, if the states adopted the plan, there would probably be few Negroes left in the country, North or South."

Although faced with growing opposition to his racialism and urged on by hard line abolitionists to take even sterner anti-slavery measures, Lincoln's resolve hardened. On December 1, 1862, in his second Annual Message to Congress, he said that applications were being made to him by "many free Americans of African descent to favor their emmigration" abroad, and he urged that colonization not be abandoned. Meanwhile, despite pledges and restraints of the Constitution he decided that he must strike at slavery for reasons of military necessity. Thus far he had refused laws of confiscation and the raising of Negro troops, but Lincoln now had to contend with a strong bloc of radical Republicans in Congress, headed by Thaddeus Stevens in the House and Charles Sumner and Henry Wilson in the Senate who were backed by a majority of the party and who had become extreme on the slave question. As a result the Emancipation Proclamation was issued on January 1, 1863, but as Lincoln stated, it had become a civil necessity to prevent the radicals from openly embarrassing the government in the conduct of war.

Interestingly, the Proclamation was limited in powers and did not include the liberation of slaves in areas already occupied by Union troops. It was strictly a wartime measure but colonization was to remain a post-war goal and the objective of racial separation was to be carried out in conjunction with his abolition policies. In the end, however, these various projects came to nothing as Lincoln could devote only a very small part of his time to pressing his racial ideals due to the many great demands of the war effort.

END OF AN IDEAL

In his last years Lincoln faced even greater threats by liberals and wartime opportunists who had



Lincoln's opinion of Whites who care more for Blacks than their own people applies today as much as it did in 1854: "How can anyone who abhors the oppression of Negroes be in favor of degrading classes of White people? Our progress in degeneracy appears to me to be pretty rapid."

no room for colonization of the Blacks in their schemes. Origninated not by Lincoln, but by abolitionists, the 13th Amendment (ratified in 1865) officially called an end to the existence of slavery. However, it lacked the wisdom with which Lincon had pursued the slave question and said nothing with regard to racial separation. It had actually come about as a result of the nomination by Union extremists of John C. Freemont for president and the adoption of the amendment as a key plank in their platform. The increasing ferocity of the Civil War and the consequent emotionalism gave the Radical Republicans the opportunity to punish and exploit the South without regard to long term national and racial interests-- the 13th Amendment was one of their primary instruments of retribution.

With a Union victory clearly in sight, Lincoln issued no further public statements regarding the colonization plan. But, as late as March, 1865, just two months before the final Confederate surrender, Lincoln summoned General James Butler to hold a series of private conversations. The President reminded the general of trying to export Negroes to a fertile tropical climate. Butler made the proposal that 150,000 Black soldiers could be sent to Columbia to dig a canal across the Isthmus of Darien and then form a colony there. The main significance of this discussion is that it clearly establishes Lincoln had not changed his views on the subject of racial separation even towards the end of his life.

We do not know just how far the renewed colonization efforts would have gone, as Abraham Lincoln fell victim to an assassin's bullet on April 14, 1865, in Ford's Theatre. One of the greatest statesmen and visionaries in our nation's history had many years of decision making ahead of him which could well have altered the course of American history. As a result of his untimely death, we were left with a considerably weakened presidency in the hands of Andrew Johnson. Johnson was unable to stand up to the liberal/equalitarian Radical Republicans who were well in control of the country after the war.

Lincoln battled the corrupt and dangerous system of slavery but never forgot that race was the ultimate issue. While authoritarian he was also broad-minded and lenient towards his honorable foes of the South. Many former Confederate leaders knew the real tragedy of this wise man's death and foresaw the criminal period of "reconstruction" and virtual castration of White Southerners not long in coming. It is astounding to realize today how much of our rich and valuable history has been slandered, maligned, and twisted by the System. Abraham Lincoln shows that true nationalist thinking in this country is part of our tradition but it has escaped the minds of today's children entirely. Were people to realize just what many of our former statesmen truly felt they would doubtless be less reluctant to join in the revolution against the alien and plutocratic tyranny that we face today.

ENDNOTES:

1) Proclamation, Sept. 22, 1862. VIII, 36, **Lincoln's Complete Works**, published by Francis D. Tandy Co., New York, 1905.

2) Speech, Peoria, Oct. 16, 1854. II, 206.

3) Debate, ottowa, Aug. 21, 1858. III, 229.

4) Speech, Springfie.d, June 17, 1857. II,335.

5) Ibid, 329.

6) Ibid.

7) **Lincoln Encyclopedia**, edited by Archer H. Shaw. Macmillan, New York. 269.

8) Speech, Clinton, Sept. 8, 1858. III,335.

9) Speech, Springfield, June 27, 1857. II, 335.

10) Second Annual Message, Dec. 1, 1862. VIII, 127.

11) Speech, Springfield, June 27, 1857. II, 337.

12) To Horace Greely, Aug. 22, 1862. VIII, 15.

13) Speech to free colored men, Aug. 14, 1862. VIII, 2.

14) Ibid.

EDITORIAL From Page 2

One great man, Abraham Lincoln, saw the impending peril of a race-mixing society and forewarned the plutocratic forces which would drive it into chaos. Racialism is not simply a recent "phenomena" as the ruling elite would have people believe. Why then in writings as far back as Plato or Aristotle do we find the same necessity of a nation of one people and one destiny being spoken of? Today we live in a land o f divided people which lacks a united destiny, and seems ready to implode in self-destruction. The men who formed and built America realized the errors of romantics who thought all men were somehow the same in every respect. In adition, they also knew mistakes were being committed which would lead to the problems we face today.

Too often White Americans simply accept what has been given to them by the "official sources". They lack the determination and willingness to fight against the corruption and falsehood of our deracinated and materialistic society. It is the job of **New America** to renew the ideas which have long been a tradition of our White countrymen and allow people to see our current plutocracy as a betrayal of the American dream. But this can only be done if people see us as a radical alternative to the destructive institutions which perpetuate anti-nationalism in any form.

It is our belief that the American Revolution was imcomplete. We too quickly sold out to alien and individualistic tendencies, and the great sacrifices of the revolutionary soldiers appear to have been in vain. We are ready to combat conservatives, liberals, capitalists and communists and all who oppose us. As revolutionary nationalists we do not tolerate the follies of our mercenary politicians, the profiteering of big business, and the distortions of a corrupt media which blinds us to our terrible reality. By looking a the true roots of the White people who have settled in this land, and also by looking at the dynamic forces of the future, we can make this a better place for our children.

It is the objective of **New America** to provide stimulating and provocative insight and perspective. We must not be afraid to confront the real issues at hand, and we must also be ready to provide working answers. Unlike the "mainstream" political parties, we seek radical changes at every level of society and government. As nationalists we support a cause which will better our culture and our land. With this journal we hope to fuel the new movement and draw new blood and new ideas into the struggle.

The Conservative Threat

by Matt Malone

The liberal wordmasters still love to lash out at Nationalists as a "right wing menace", but to their horror they will one day realize Nationalism is a movement of neither the right nor the left. As the conservatives know, and are quick to point out, they are no more Nationalists than we are conservatives. This is evidenced by one recent hard-core conservative magazine which sought to explain: "Neo-Nazis (i.e. Nationalists) are Socialists and have always been on the left". Furthermore, Nationalism "really belongs... with all those other Communist, Nazi, and leftist forces...". The right wingers are as eager name callers as the liberals, and do their best to disassociate themselves from the Nationalist movement. One might also note that the reactionaries seem to have some rather interesting preconceptions about Marxist ideology, and conveniently lump all their "racist" opponents into one group. Quite simply anybody who disagrees with their methods is a "baddie", whether Communist or not.

If the leftists label us "right wing Fascists", and the conservatives call us "left wing racists", it is obvious we are neither. Nationalism is the third way, and has no interest in any wing or clique which scrapes and bows to the special interests of big business, big labor, or multiracialism. For too many years Nationalists have often been part of, or established alliances with the so-called right wing. This was especially true in the immature stages of national movements in this century. Unfortunately, this right wing side show has been detrimental and led to stagnation, disenchantment, betrayal, and compromises in the Movement.

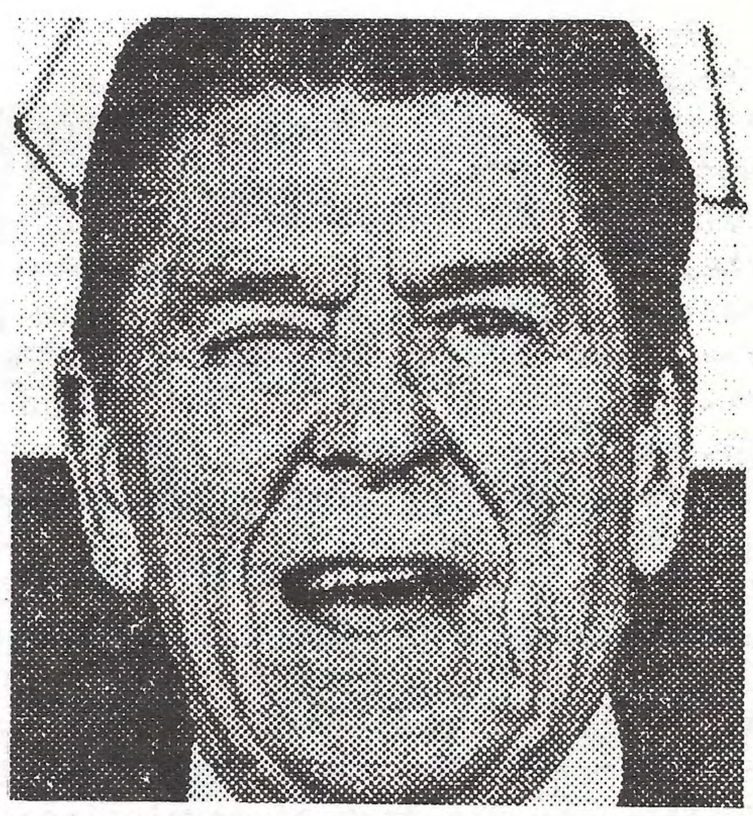
A CLOSER LOOK

Conservatives may hide behind a facade of "traditionalism" and "morality", and even lend their ears to some of our less "radical" demands, but in the end they are simple materialists putting self-gain before the people. Conservative followers are coaxed by their "leaders" into supporting monopolized industry, internationalism, and military intervention in useless wars abroad. The right seems unclear or even contradictory in many areas, and distinctly liberal in some. The reactionaries also diligently avoid controverssy with regard to race, money, and labor.

As far as the "typical right wing" views on race are concerned, the reactionaries are once again disappointing. The namby-pamby Buckleyites and other conservative cohorts do little more than gloss over issues of non-White immigration and integration legislation for fear if they push too far they'll be

Margaret Thatcher promised to take "strong immigration measures" during the 1979 elections. She now backs the worst anti-White race laws in England, and her capitalism has done nothing to prevent her country's economic self-destruction.

Senator Jesse Helms was once the highly regarded figure of many nationalists due to his outspoken anti-Israeli stance. But due to great Jewish pressure during his reelection he now praises Israel as a "great ally."



Many White Americans kept hopes in the back of their minds for a stronger America and an end to forced integration when they voted for Reagan. But the real face of Conservatism has shown itself all too well.

asked to leave the political arena, thus losing their prestige. As one **Washington Post** columnist forthrightly pointed out, the two most powerful right wing leaders, "Iron Lady" Thatcher and Ronald Reagan got many of their votes due to the "race issue". This was at a time when both leaders made very cryptic remarks about forced integration and the continued surge of aliens overwhelming both England and America. But, as one can see, Reagan and Thatcher have quickly shot down any naive hopes that they would reform the Western System's long despised equalitarian policies. They are all too eager to embrace minority causes once safely in office and under the eyes of the System's real masters.

Most important from our perspective is how the right wing has become especially good buddies with the Jews and Israel. Even if relations are not always nice and cozy, the Kosher conservatives have no qualms about backing down in the face of "vested" interests. While rightists may slip in a few comments now and again about "ghetto dwellers" or "wetbacks", a simple look from the Chosen Few will set them scrambling to make amends. Conservatives are cowards when it comes to direct action. They even have their own special code words "Eskimos" and "Spectre" when refering to our enemies, acting like little children afraid to say bad words in front of their parents. The Jews find it quite easy to control the conservatives as the size of their pocketbooks is their overriding concern.

The political whores that they are, White reactionaries would sooner betray their own people than suffer the loss of public image or positive cash flow.

THE TRUE FACE OF REACTION

For those who doubt how ruthless this backstabbing can be, history bears some stark lessons. In South Africa, in 1922, miners and other laborers joined a White Worker's revolt to protest the growing use of Colored labor. These workers wanted only to protect the quality and safety of their livlihoods against the massive influx of cheap non-White proletarians. But, they were quickly put back into their "place" at the hands of armed terrorists hired by the industry bosses. A few years later the advocates of the White Australia policy, headed by Jack Lang, succeeded in gaining great popular support for their National Revolutionary programs. Lang was elected Premier of New South Wales and he immediately rejected the demands of English bankers and alien profiteers who were ruining Australia's economy through their usurious interest requirements. The reactionaries quickly attacked this defiance on the part of revolutionary Nationalists as "Bolshevism". Financed by international capitalism, the right-wingers hired their own para military group and ran Lang's White government out of office. These betrayals, both in South Africa and Australia, make clear that it is not necessarily the Communists who we need fear the most.

FRENCH EXAMPLE

Unfortunately, people seem to lose sight of history's lessons, and we find the same tragedies being repeated today. The Front National (FN) of France provides an excellent example of right wing sell-out. Originally a Nationalist party, the FN under reactionary sycophant Jean-Marie Le Pen has opted for a big name, government recognition, and money. The FN now has two Jews in leadership positions: one as treasurer and the other as their publicity man! The French Front National has no broad pro-White platform, but instead confines its "racism" to select groups like the hordes of Arabs sweeping into the country. (The Jews obviously have little problem with such a position).

Le Pen has openly admitted that he is not a racialist. In an interview on French television last July he said, "I totally condemn anti-semitism and all forms of racism, but I believe there is no persecution of the Jews whatsoever in France today." He said that a Jewish communal newspaper had looked through his speeches and articles and had failed to find a single anti-semitic comment.

The FN's leadership is not truly racialist and therefore not Nationalist. In a country which has had some of the strongest anti-Jewish traditions and at one time actually boasted of an "Anti-Semetic Party" in the late 1800's, Le Pen's platform is a far cry from real French Nationalism. Reactionaries are reluctant to take on the Jews because of their political and economic clout. Right wingers have sold out to materialism and ignored the plight of White men and women because the Zionist handouts can keep them comfortable-- at least for the present.

If the FN received enough votes from disgruntled citizens looking for a quick solution, it might pass nominal immigration controls, but it would nonetheless remain an elitest conservative group. A right wing government set up by Le Pen and his cronies could possibly institute 1950's style segregation, however, this is a far cry from true separation and is unfair to White and non-Whites alike.

Some Nationalists may look at the FN as a healthy trend and a step in the right direction regardless of Le Pen's dealings, but they are forgetting the lessons of Reagan, Thatcher, and others before them, who merely harnessed the restlessness of Whites and channeled it into meaningless issues. Such diversions are certainly worse than if a die hard liberal were to take control. At least then people could see clearly who the enemy is. Under a FN government, millions of foreigners, acting as cheap labor for the capitalists would keep pouring in regardless. We see the same situation in "racist" South Africa where White European immigration is virtually outlawed, but imported Black majority labor flourishes.

"LEFT-RIGHT WING"

Like the leftists, conservatives are ideologically corrupt. They will sincerely cling to their "tried and true" beliefs however much it may be permeated with alien materialism and chauvinism. While they listen to

our pleas when convenient, the moment new riches loom overhead, the pressure of the Jews and their henchmen will threaten to cut off the political profits and the White man is left in the dust.

The current right wing has nothing we need or want. They belong to the same plutocratic morass as the liberals. As for their vaunted anti-Communism the reactionary capitalists would rather keep up soft-drink and wheat sales to the U.S.S.R., run a Hertz car rental in Prague, and maintain a Hilton in Budapest, than take on the Communists whole-heartedly. As long as the markets remain open for trade, all is well. The great Republican "Bastion" against the Reds is quicker to place embargos upon South Africa and Arab opponents of Israel than the Soviets. One might even think that without the Communists, conservatives would lose all meaning for existence. They would lack a foil and could no longer distract the public from their own destructive policies at home.

The Jewish manipulation of the right (at the hands of Normon Podhoretz, Ayn Rand, Henry Kissinger, et al.) ensures that the tragedy of the Soviet Union, and countless other issues, is never seen as it should be. In typical System double-think, Russian Communism is equated with "Nationalism", and vice versa. If the Russians were to gain national independence tomorrow, the platform would fall out from beneath the conservative class. Once the Eastern despots were replaced by the rightful leaders of their people, the reactionaries would lack their "raison d'etre".

By bolstering the image of Communist tyrants lording over foreign lands, American attention is diverted from the greater tragedies at home. In the meantime, the powers behind the scenes can reap the benefits of both the left and the right's scare tactics and threats. It would take a true Nationalist power in the West to successfully battle the Soviets and undermine their domination in Europe on the basis of national ideals rather than reactionary mumbo jumbo, and nuclear based threats. The internationalists and plutocrats dread such a thing in any form, and dislike radical change even if it did mean toppling the Soviets from their throne.

As of now the conservatives are not able, nor willing to halt racial integration, government corruption, organized crime, overconcentration of wealth, and the domestic and social cancers devouring our country. They are more concerned with creating a vast "socio-economic" empire than with maintaining our cultural identitly. It is only because the Marxists want to have the whole market to themselves that friction has developed between the two, and so the reactionaries say "there's not enough room in this world for the two of us". (Whether or not that means forming a merger is another matter.) One then begins to realize the difference between the "left" and the "right" is about the same as choosing between Coke and Pepsi. Other than outward labels and show they are basically from the same recipe.

DOWNFALL

When we reach the final showdown with the race-mixing internationalists, the conservative elites will either side with our enemies in hopes of guarding their riches and "respectable" positions, or else they will become opportunists ready to worm their way into our favor. In either case we must be on our guard against their machinations. The conservatives will not survive, but will flounder in their own cesspool of corruption and deception. Their empty individualism will fail them in the hard times to come. How many people are going to lay down their lives for the cause of the Reaganites? A man does not fight so that defense contractors can prosper, and no one really wants to die so that Wall Street brokers can safely do their dealing. When the sins of the System finally catch up with it only two alternatives will be left: Communist slavery or Nationalist freedom. The liberals and the conservatives will become mere footnotes in the history books. ■

The right wing capitalists and left wing Marxists share one thing in common-- neither listen to the real demands of the White worker.

JOIN US!

If you agree with the views expressed in **NEW AMERICA** we urge you to become a member of the NDF. Understanding the problems which plague our country is only half the battle-- you must also be willing to do something about it. For those who will fight for what they believe, the NDF offers a chance to make your voice heard, along with those of other radical nationalists in a progressive organization. If you are interested in joining the NDF send for a membership application today.

Write to: NATIONAL DEMOCRATIC FRONT
Membership Information Package
Suite L-290
444 N. Frederick Avenue
Gaithersburg, Maryland 20877

Words Worth Remembering

From the subject of race to the problems of capitalism, people have spoken out time and again about those things which determine our national destiny. The following is a mere sample of the wealth of ideas and opinions handed down to us by thoughtful men. Unfortunately, the System has taken measures to repress the spirit and ideas it fears most, ignoring and censoring the views it does not like. It is farcical for the opponents of Nationalism to claim our views to be the invalid theorizing of "bigots". Whether in whole or in part, these statesmen, poets, writers, and religious figures of all backgrounds, have spoken the same words we speak today, hoping to waken others to the reality which faces them.

NATIONALISM

"...nationalism is the strongest single political force in the world today..." -- J. William Fulbright, American Senator

"Nationality is the creative power of human culture, culture is the creative power of nationality." -- A.C. Cuza, Rumanian nationalist

BLACKS

"Nothing is more certainly written in the book of fate, than that these people are to be free; nor is it less certain that the two races, equally free, cannot live in the same government." --Thomas Jefferson

"...blacks ought to be permanently removed beyond the region occupied by, or alloted to a White population. The objections to a thorough incorporation of the two people are, with most Whites, insuperable..." --James Madison

RACIALISM

"A man should be proud of his race... certainly I am. I would like to see racial pride encouraged... in my opinion, we should encourage racial differences." --Charles Lindbergh

"There can be no greater absurdity and no greater disservice to humanity in general than to insist that all men are equal." --Henry Ford

JEWS

"Dispersed as the Jews are, they still form one nation, foreign to the land they live in." --Thomas Jefferson

"Between Gentiles and the Jews there lies an unbridgeable gulf. Ours is one life-- yours another. This primal difference is not reconcilable." --Maurice Samuel, Jewish author (**You Gentiles**, New York, 1924.)

CAPITALISM

"Modern Capitalism... is on a level with modern communism, which likewise, seeks what is not its own and teaches that the citizen exists for the state, while modern capitalism teaches that the citizen exists for the banker plutocrats." --Father Charles E. Coughlin

"Capitalism does not mean a state of society in which capital is owned as private property by the citizens. On the contrary such a society of free owners is the opposite of Capitalism, as the word is used here." --Hilaire Belloc, British author

Lessons From Sparta

The Ancient Spartans proved themselves time and again in battle against their enemies.

Prior to the reign of Alexander the Great, the great power in the ancient world was Iran, then known as Persia. In the 5th century B.C. the Persians conquered Assyria, Syria, Phoenicia, and Egypt. At the beginning of the 4th century the Persians began to move on the Greek colonies that had been established on what is now the west coast of Turkey. Athens came to their aid against the Persians, but Sparta refused to help. Athens was a great naval power, but not a strong land power and before long she abandoned her comrades to the large Persian army. In 490 B.C. the Persian King Darius used Athen's intervention as a pretext to invade Greece. Athens was able to convince Sparta and its Peloponesian league to join in the defense of the rest of Greece, claiming that Darius was out to conquer all of Hellas. But the Spartans moved slowly as was their custom and Athens was forced to face the Persian army alone. Clever tactics allowed the Athenians to defeat the Persian punitive expedition which had landed at Marathon even though the Greeks were heavily outnumbered. The Spartan army arrived the next day and this turn of events did not endear the Athenians and Spartans to one another.

GREEK DISUNITY

Ten years later the Persians returned under their new King Xerxes, and this time they were not coy about their ultimate purpose. Xerxes was determined to make Greece a province of the Persian Empire. As always the Greeks were divided against themselves. Some Greek states took Xerxes' money and abandoned their fellows. Those determined to resist could not decide on how or when or where. Leonidas, one of the dual kings of Sparta, realized that Greece's best chance was to stop the Persians at Thermopylae, the narrow gateway to central Greece which ran between the mountains and the Aegean Sea. But Sparta's General Assembly allowed Leonidas to take only 300 picked warriors with him. The Persians had a huge army, estimated to be over 100,000 strong.

In war the defense seeks to protect as small an area as possible so that it can avoid being overextended. Overextension causes weak spots to appear which the attacker can concentrate against. Thermopylae allowed the Greeks to mass their limited forces in a very tiny area. Leonidas knew that in the narrow pass his Spartan heavy infantry was more than a match for the more mobile but very lightly armored Persian infantry. His troops wore full body armor and carried heavy shields whereas the Persians used only wicker shields. Leonidas had 300 Spartans and 7,000 Allied troops. The Spartans were to block the pass while the Allies were to provide support and prevent the Persians from moving along the mountain paths to outflank the Spartan position.

Xerxes had as an advisor a former king of Sparta named Demaratus who told the King of Persia that if he could defeat this elite force of Spartans, no force in Greece could stop him. Xerxes at first tried to force the pass with his reliable Iranian archers and infantry. After repeated failure he sent his elite Persian guard, known as the Immortals, into the attack. The Spartans initially fought the Immortals to a standstill, but then they feigned flight. The Persians took the bait and ran after the Spartans, and into a trap. Most of Xerxes elite guard was cut to pieces.

The next day the Persians continued their attacks but each failed. That night a Greek traitor told Xerxes that he could lead the Persians along a mountain path behind the Spartan position. Leonidas had stationed Phocian troops along the path to prevent an outflanking manuever, but the Immortals surprised and defeated the Phocians. When Leonidas received this information he sent most of his Greek army south to escape encirclement, but he and his 300 Spartans as well as the Thespians and Thebans remained in the pass at Thermopylae and waited for the Persian trap to close on them. We do not know why Leonidas chose to stay but it is likely that he was trying to be true to his orders and to Spartan tradition. Spartan custom commanded him to conquer or die at his assigned post.

TO THE LAST MAN

The Persian encirclement closed and the next day the Iranians formed for the attack. But Leonidas struck first, driving a wedge into the Persian army aimed directly at Xerxes. The struggle was fierce and two of Xerxes brothers died defending their sibling. But then Leonidas was cut down. The Spartans carried the body of their dead king to a small hill where they made their last stand along with the brave Thespians. The Thebans disgraced themselves by throwing down their arms and begging for mercy. The Spartans and Thespians fought to the last man.

Having annihilated the Greeks at Thermopylae, Xerxes marched into central Greece by way of the coast so that his huge army could be supplied from the sea. But his navy was defeated at Salamis, and then his disheartened army was defeated at Plataea. The Persians withdrew from Greece never to return.

The Greeks erected several monuments at Thermopylae. A lion marked the spot where Leonidas died, but it was the marker that the Spartans raised that best evokes the spirit of their people. It read "Wanderer, if you go to Sparta, tell them there/ You have seen us lying here, obedient to their laws."

THE WAR STATE

The Spartan stand at Thermopylae was not at all uncharacteristic of the Spartan soldier. Spartans were long respected as the bravest and most effective warriors in Greece, and the ancient Greeks were a most warlike people. Spartan women were taught to urge their men in wartime to return with their shields or on them. And the Spartan men did just that; they rarely surrendered.

Sparta was organized for war and had the most extraordinary system of social organization and political education in the ancient world. The Spartan ethos was the product of years of intensive indoctrination which began at a very early age. The process began with the weeding out of the weak at birth. Each newly born child was examined by state inspectors who could decide to have it killed if it appeared to be defective. Further losses resulted from the Spartan habit of inuring infants to discomfort and exposure. The eugenics program was considered so important that husbands were encouraged to lend their wives to exceptional men so that fine children might be made; husbands weakened by age or illness were expected to have young men help them breed a vigorous family. Lycurgus, the great Spartan lawgiver, said that it was "absurd that people should be so solicitous for their dogs and horses as to pay money to procure fine breeding, and yet keep their wives shut up to be made mothers only by themselves, who might be foolish, infirm or diseased." In the general opinion of antiquity, the Spartan males were stronger and more handsome and their women healthier and more lovely than other Greeks.

MILITARY EDUCATION ONLY

Eugenic breeding was followed by a severe program of training and discipline. At the age of 7 the Spartan boy was taken from his family and was raised by the state. He was enrolled in a military unit which was also a school class directed by a manager of boys. In each class the ablest and bravest boy was given total command over the others. The rest were encouraged to emulate the most courageous. The elders tried to instigate fights amongst the boys, as individuals and as groups, to test their vigor and determination. All were required to bear pain, hardship and misfortune silently. At the age of 12 the boy was allowed to wear only one rough garment throughout the year. He did not bathe often or use lotions as these made the body soft. He often slept in the open both in summer and in winter. Until he was 30 he lived with his company in barracks and knew none of the comforts of home.

The Spartan boy was taught reading and writing, but barely enough to make him literate; few books were published or bought in Sparta. The Spartans relied on intensive indoctrination with the youths reciting the essential canons of the Spartan code over and over again. This sort of education was considered more reliable in producing good citizens than theoretical persuasion. Moral education was considered more important than mental education; character more important than intellect. The young Spartan was trained to be sober and to be moderate in all things. In training for war, he was taught to find his own food or starve; he could steal it but if he was caught he was flogged. He was sometimes allowed to eat in the public mess for male citizens so that he could listen and learn how to converse, and learn about the affairs of state. At the age of 30 he was fully vested with the rights of citizenship and was required to eat each main meal in the public dining hall.

SPARTA ON THE SEXES

Girls were brought up at home, but the state also regulated their upbringing. Girls engaged in running, wrestling and spear throwing so that they would become healthy for easier childbearing. Girls went naked in public dances and processions so that they would be stimulated to take care of their bodies. Girls were not educated mentally.

Though homosexuals were despised because they produced no children, bisexuality was not only tolerated but encouraged. Most young boys had an older man as a lover and mentor. Men were encouraged to marry at age 30 and women at 20. Most marriages were arranged by the parents, but where this failed the state stepped in to arranged marriages. Those men who refused to marry were often attacked and beaten by groups of self-righteous women. Those men who could not have children were disgraced.

At the birth of his first child the father could move out of the barracks and into a house with his wife. Divorce was frowned upon and was very rare.

Women had greater rights in Sparta than anywhere else in Greece. They could inherit and bequeath property, and they in fact owned most of the property in Sparta because of their longer life span. They lived a life of luxury and liberty at home while the men bore the brunt of frequent wars, or dined on simple fare in the public mess. Plutarch said that Spartan women were "bold and masculine, overbearing to their husbands and speaking openly even on the most important subjects."

THE SIMPLE LIFE

Spartan life was simple and ascetic; so simple that the Spartan soldier would remain hard and ever ready to face the privations of war. Indulgence and excess were not tolerated. Fat men were given the option of losing weight or losing their citizenship.

All Spartans dressed simply whether they were rich or poor; wealth was hidden and displays of wealth were made difficult by a ban on gold and silver. Spartan citizens could not be merchants. The object of all this was to suppress greed and jealousy as these would undermine the Spartan sense of duty. Nevertheless, Sparta was often plagued by official corruption. The common citizen was, however, unusually law abiding.

Spartans were extremely zenophobic. They feared the ideas and influence of foreigners so greatly that visitors were treated unkindly and were allowed to stay only briefly; and Spartans were rarely authorized to travel to other cities. Spartans were taught that they were so far superior to foreigners that they had nothing to learn from the outside.

A SLAVE SOCIETY

Sparta's internal political situation was always unstable because Spartans constituted only 1/10 of the population of Laconia, that section of Greece which they controlled. Two-thirds of the population consisted of serfs called Helots and the rest were freemen. The Helots were primarily pre-Dorian and pre-Ionian Greeks; they were the people who had built the great Mycenean civilization that the Dorians had destroyed. The Helots greatly resented their status under the Dorians and were in a state of almost constant unrest. The Dorians were the last of the tribes to invade Greece and they were the most Nordic in type. They were tall and light whereas the Helots were small and dark. Unlike the Ionians of Athens who had mixed with the native population, the Spartans were determined to keep their blood pure. Each Spartan citizen was a landowner and his land was worked by Helot serfs. Thus the Spartans did not work except to oversee the Helots; so it is easy to see why they feared leisure so much; they could have easily fallen into a very lazy and hedonistic life-style.

Unfortunately for the Spartans, the Helots were not mindless slaves; they were in a state of almost perpetual rebellion and caused Sparta endless headaches. Sparta's enemies often tried to exploit Helot unrest and sometimes succeeded in promoting large scale revolts. Eventually the Spartans adopted a secret police force whose purpose was to identify likely rebel leaders amongst the Helots and murder them. But even this did not pacify the Helot population.

Sparta's archrival Athens was "open to every new idea and was unusually tolerant... Athens was intellectually and culturally superior to Sparta."

FINAL JUDGEMENT

How should we judge Sparta? Certainly the Spartan code produced the most fearless soldiers in Greece. The Spartan soldier was a man of great strength and extraordinary endurance. They were men of self-control and equanimity in fortune or adversity. Sparta was certainly a land of law and order, even when the rest of Greece was in chaos. Plato, Plutarch and Xenophon all praised Sparta for this.

But though the Spartans were law-abiding and extremely conscious of their civic duty, they do not seem to have had the warm regard for one another that nationalistic peoples feel. Spartans were cold and hard. They lived and judged by a rigid code that was enforced by fear, not inspired by love for one another or love of nation. It was a conservative and intolerant patriotism that sought to preserve the old ways regardless of cost and that could not adapt to changing circumstances.

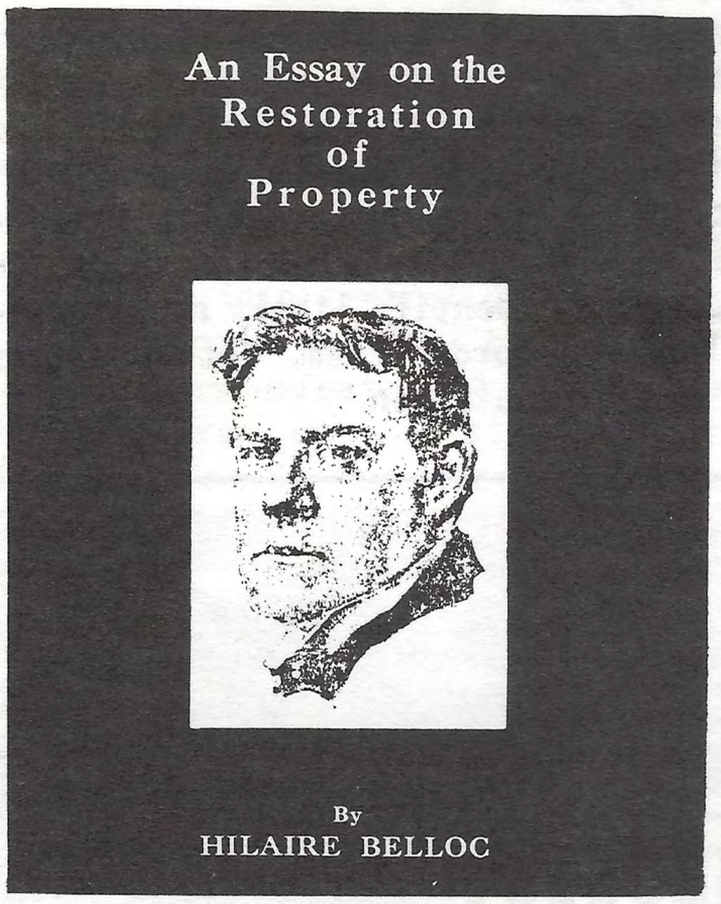
Sparta's antithesis was archrival Athens. Athens was open to every new idea and was usually tolerant, though at times it could be incredibly intolerant. Athens was always complex; it was luxurious, imaginative, turbulent, and sometimes chaotic.

Which system was superior? Certainly, Athens was intellectually and culturally superior to Sparta. But Sparta eventually won its competition with Athens and it was only Spartan mercy, or conservatism, that saved Athens from being razed to the ground, and saved its people from being sold into slavery after it lost the Peloponesian War.

There is, however, a paradox here; Sparta was a state devoted to war. It was organized to fight and its citizens were constantly trained for the inevitable struggle. And yet, it was in war that Sparta ultimately failed. Within 12 years after it finally defeated Athens, and when it appeared to be at the height of its political and military power, Sparta was crushed by Thebes. This was simply because Thebes had a superior military system. The great Theban generals Epaminondas and Pelopidas developed a new organization and innovative tactics which the Spartan leaders could neither understand nor adapt to. Epaminondas destroyed the Spartan army at Leuctra and Sparta never recovered. Within a few years of Leuctra, Philip of Macedon was conquering Greece with an even better military organization, and his son Alexander the Great developed tactical methods so imaginative that he was able to lead small Greek armies to defeat huge Persian armies and conquer the Persian Empire.

Sparta was unable to adjust to the revolution in military organization and tactics that took place in Greece in the 4th century B.C. and this led to her sudden and unexpected downfall. Sparta paid the ultimate price for its anti-intellectualism and for its shunning of foreign ideas. The lesson for us is that the truly great nation is the one that can combine a sense of unity and duty with a strong sense of curiosity and daring, because innovative ideas ultimately prevail-- not only in war but in economic and political competition as well.■

ESSENTIAL READING FOR THE NATIONALIST:



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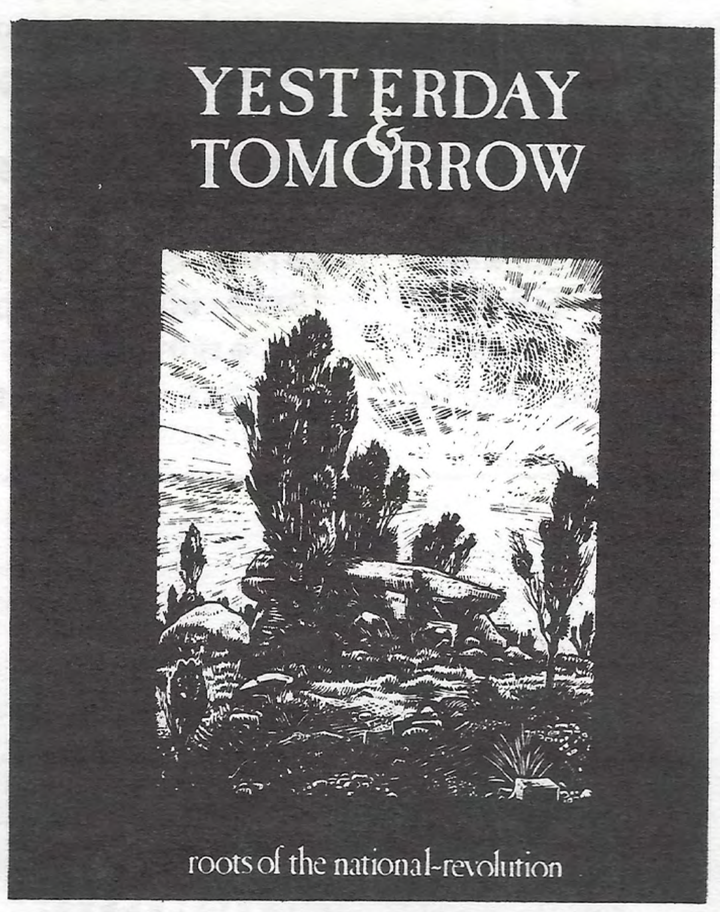

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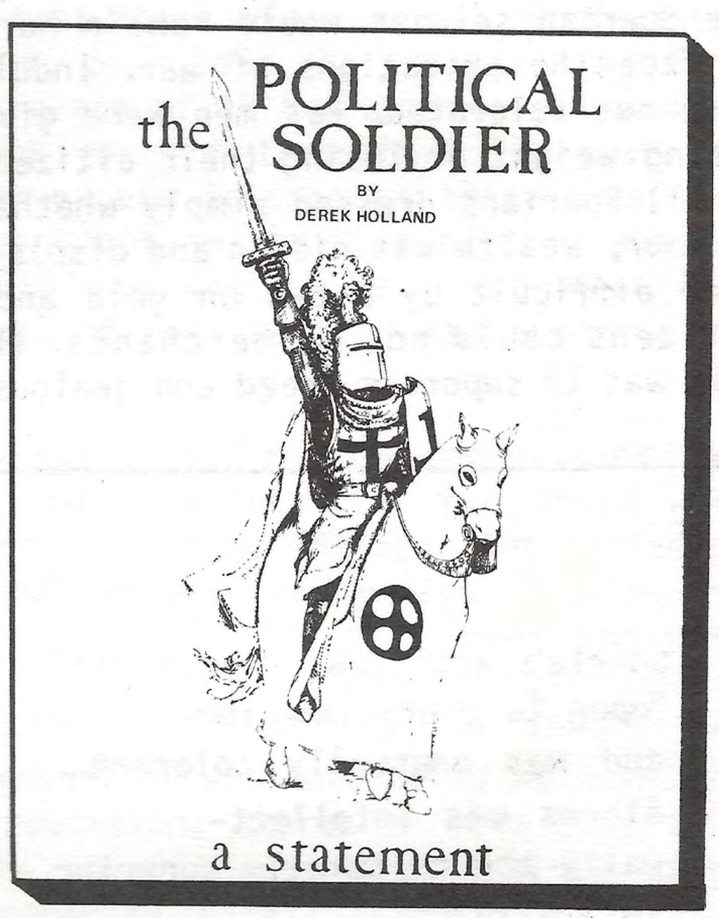

THE POLITICAL SOLDIER
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OUR PLAN FOR A NEW AMERICA

I. Objectives of the National Democratic Front

1) To unite the White people of America into a great nation with a powerful, efficient and dynamic social order based upon cooperation, honesty and amity.

2) To give our people a sense of meaning and purpose in their lives beyond self-seeking.

3) To provide physical security, financial security, and social justice for all of our people.

4) To create a meritocracy which will find and develop our best young minds for service as top-level leaders, and which will reward talent with responsibility rather than with privilege.

5) To create a system of general and special education without equal in the world.

II. NDF Program Summary

1) Creation of separate and independent nations, on the soil of America, for the various races of the United States.

2) Establishment of a National Employment Agency to train and employ all of the jobless willing to work, and to create new industries and build new cities with this manpower.

3) Elimination of all welfare programs other than a revamped Social Security System and a National Health Program.

4) Creation of a simple system of graduated income taxation that will redistribute and equitably share the wealth of America.

5) Conversion of large corporations into worker cooperatives and creation of programs to vastly increase the number of small businesses and small farms in America.

6) Nationalization of the banks, energy companies, and defense contractors.

7) Execution of murderers, rapists, child molesters, drug dealers and habitual felons.

8) Creation of a one term, ten year, presidency with great legislative, executive and judicial powers.

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